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KEY TO THE HEAVEN OF THE
BEYAN OR A THIRD CALL OF
ATTENTION TO THE BEHAISTS
OR BABISTS OF AMERICA
BY AUGUST J. STENSTRAND

"O Son of Spirit! The best of all to Me is Justice. Desire thou not to cast it away, if thou desirest Me, and neglect it not, that thou mayest be faithful to Me, for by it, thou wouldst succeed to see all the things with thine own eye and not by the eye of the creatures, and know them by thine own knowledge and not by the knowledge of any in the world. Think over this--how thou oughtest to be. Justice is one of My Gifts to thee and one of My Cares over thee, therefore put it before thine eyes continually."

"O Son of Existence! By the Hands of Power I made thee and by the Fingers of Strength I created thee and deposited in thee the essence of My Light: Therefore depend upon it and not upon anything else, for My Action is perfect and My Command must take its effect. Do not disbelieve this, and have no doubt in it."

"O Children of Man! Do you know why We created you from one clay? That no one should glorify himself over the other. Always be mindful of how you were created, for as We created you from one substance, you must be as one soul, walking upon the same feet, eating with one mouth and living in one land; that you may be able to show from your being and your deeds and actions, the signs of the Unity and the essences of abstraction. This is My Advice to you, O people of Light; therefore profit by this advice, that you may attain the fruits of Holiness from the Trees of Might and Power."

From the Arabic "Hidden Words."

KEY TO THE HEAVEN OF THE BEYAN

— or —

A THIRD CALL OF ATTENTION TO THE
BEHAISTS OR BABISTS OF
AMERICA

— by —

AUGUST J. STENSTRAND



“We have found Him of whom Moses in the law, and the prophets did write; Jehovah the Lord of Hosts.”

In writing this little booklet, I shall refer very frequently to Prof. E. G. Browne's writings, and in doing so I shall for the sake of brevity denote them as follows:

"The Journal of the Royal Asiatic Society" I shall denote as JRAS.

"A Traveler's Narrative written to illustrate the Episode of the Bab" I shall denote as T. N.

"The New History of the Bab," I shall denote as N. H.

CHAPTER I.

Now since I published "A Call of Attention to the Behaists or Babists of America" in 1907, and "An Open Letter to the Babi World" in 1911, I have received many letters from my Bahai friends, both friendly and unfriendly. Some have asked me, "What right have you to disturb a religious movement so peaceful as the Bahais?" Well, my friends! The Bahai religion has not proven to be very peaceful in its propagation so far. The history proofs contrary. The early Babists waged war openly against their opponents, and when Beha declared himself to be the head of the movement it became a secret warfare by assassinating their opponents with either poison, bullet or dagger; not less than twenty of the most learned and oldest of the Babists, including many of the original "Letters of the Living," were thus removed. It was said, that Beha did not order these assassinations. No, but he was well pleased with them, and the perpetrators, for he promoted them to higher names and ranks. One of them received the following encouragement from Beha for stealing £350 in money from one of his antagonists: "O phlebotomist of the Divine Unity! Throb like the artery in the body of the Contingent World, and drink of the blood of the 'Block of Heedlessness' for that he turned aside from the aspect of thy Lord the Merciful!" (T. N., p. 363.) The Behaists in this country have not been very peaceful neither. But on the contrary they have ousted, given bad names and throwing mud at each others both in their sermons and in print worst than any of the Christian denominations or heathen religions have done. I am afraid of a religion of which its highest disciple and promulgators makes utterances like this: "Surely, you cannot pretend to deny that a prophet, who is an incarnation of the Universal Intelligence, has as much right to remove anyone whom he perceives to be an enemy to re-

ligion and a danger to the welfare of mankind as a surgeon has to amputate a gangrened limb?" (T. N., p. 372.) What a very contrasting idea opposed to the teaching of the "Point of the Beyan" which says: "No one is to be slain for unbelief, for the slaying of a soul is outside the religion of God; . . . and if any one commands it, he is not and has not been of the Beyan, and no sin can be greater for him than this." (JRAS, 1889, pp. 927-8.) Or the teaching of Christ, when he said, "resist not evil." Hab. 2. 11-12: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity! For the stone shall cry out of the wall, and the beam out of the timber shall answer it." It is true as it stands, that they are crying, "Peace, peace; when there is no peace." Jer. 4. 10: "Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."

And others have said, that "Subh-i-Ezel has never claimed to be a manifestation, and why should you claim it for him?" Well, my friends, Subh-i-Ezel has written many books which claim to be inspired; and these books are acknowledged by all parties to be of Subh-i-Ezel's writings. And also those who do not believe that there was any manifestation which took place in Subh-i-Ezel's name should read the "New History of the Bab," pages 387 to 394, and they will get different opinions concerning this matter. When John the Baptist sent his disciples to Christ to ask him if he was the promised Messiah, he did not say, "Yes, I am the Messiah." But he only said, "Go and tell John what ye have heard and seen." It is also said: "Lift up your heads and horns, ye wise and learned, and see if ye can recognize the True One." "Ye shall know them by their fruits." "Learn from me for I am meek and lowly." "Many shall come in my name saying, I am Christ, do not believe them, for as the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the

Son of man be." So we learn from this that he was not going to cry out openly to the people that "I am the Messiah," but that we should recognize him by his deeds and actions as well as his writings.

Others have asked me, "Why should an illiterate and ignorant man like you who hardly knows the English language try to dispute the well established fact, that Baha'o'llah is the True Manifestation, and 'He whom God should manifest' as foretold by the Bab?" It is true, that I am ignorant in the English language, as well as all other languages. But my dear friends! My object was not to teach languages or grammar. My only purpose was this: I had received an idea concerning the Babi religion different from the ideas of the rest of the Babists' or Behaists' view of looking at things. And this idea I wished to put before the people to consider, and I thought that the most peaceful and practical way was to publish it and send it around to them, and then let them choose or reject as they please; and in doing this I only followed the instruction which says: "If there be to you a word or essence whereof others than you are devoid, communicate it and shew it forth in the language of affection and kindness: if it be received and be effective the object is attained, and if not leave it to him, and with regard to him deal not harshly but pray." (T. N., p. 72.)

Concerning "the well established fact that Baha'o'llah is the True Manifestation, and 'He whom God should manifest' as foretold by the Bab" is very doubtful. The history, and the sacred scriptures of the Babis, as well as the twenty or more assassinations of the oldest and most learned disciples of the "Point of the Beyan" which inaugurated Beha's claims disproof this. And it is my purpose with this little booklet to take the sacred scriptures of the Babis and try to proof that Beha is not what he claims to be, but the contrary. And in doing so I will ask my readers to overlook my illiterateness, and my gram-

mathematical defects and only look to the ideas I am trying to put forth, and I will do my best in setting them forth in as plain language as I am able to do, to make you understand what my ideas are concerning the religion which to-day is called Babism or Behaism; and if I can do this my object is attained.

CHAPTER II.

Who is "His Holiness The Point of the Beyan" or the "First Manifestation?"

In this chapter we shall first refer to the prophecies of our own sacred scriptures, and of the Mohammedans' traditions, and then to the writings and sayings of the Forerunners, and last to the writings of the "Point of the Beyan," and see if we can get any information concerning who is the "True One."

In Isaiah, 9.6, we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting (or eternal) Father, The Prince of Peace." From this utterance we understand that the True Manifestation on which shoulder the government is going to rest is "a son," a mere "child," when he first announces his "Message." In Jeremiah, 1. 6-7, we read: "Then said I, Ah Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." From this sentence also we learn that when God first sent him with the message he was only a child. Abraham was only fourteen years of age when he received his message, and Moses was like Jeremiah only a child that had not hardly learned to talk yet, and Christ was only twelve years old when we first find him in the temple of God with the message. Luke, 1.66: "What manner of child shall this

be! And the hand of the Lord was with him." Chapter 2. 43: "The child (R. V., boy) Jesus tarried behind in Jerusalem." Acts, 4.27: "For of a truth against thy holy child Jesus, whom thou hast anointed." So we learn from our own sacred scriptures that the True Manifestation is going to announce his mission to the world in his child- or boy-hood. Some one may say: You are applying the age of the old prophets to this Manifestation. Yes, I do, because the True Manifestation upon earth was able to say: "I am all the prophets." Therefore, if all the prophets of old were mere children or youths when they began their ministry, the True Manifestation must also be a child or a mere youth when he began his mission, otherwise he could not say that he "was all the prophets."

We will now see what the Mohammedan sacred scripture say concerning this matter. In the "Book of Ighan," page 174, we read: "Now consider this tradition; how all these things have been formerly spoken of! In 'Arbain' (book of tradition), it is recorded: 'A youth shall appear from Beni-Hashem, possessing new laws; He will summon people, but none will respond to Him, and most of His enemies will be the divines (of the Beyan). When he commands a thing, they shall not obey Him, but will say: 'This is contrary to that which we possess from the Imams of the religion.'" See also pages 173 and 104. This proofs that he is not a full grown man but only a mere youth when he begins his ministry.

Sheykh Ahmad and Seyyid Kazim, the forerunners, of the True One, have given these signs of how to recognize him when he comes: "O tender in years, O fresh of body, O scarcely weaned from the drinking of milk." Or "The smell of milk (i. e. his mother's milk) still comes from his mouth." And also: "O sweet boy, what creed hast thou adopted that our blood appears more lawful to thee than thy mother's milk?" (N. H., p. 340.) Mirza Jani says: "And that Mother of the World fed the child

Ezel like a nurse with 'milk whereof the savour altereth not'." (N. H., p. 378.) So we see that the early Babists called Mirza Yahya "the child Ezel."

In connection with this it will be of great help to state the ages of these three personalities who played such an important part in Babism, to viz., Mirza Ali Muhammad, the Bab; Mirza Yahya, Subh-i-Ezel; and Mirza Huseyn Ali, Beha'u'llah when the manifestation took place in 1844. Mirza Ali Muhammad, the Bab, was in his 25th year, and Mirza Yahya, Subh-i-Ezel, was according to some statements 12 years, and according to others 14 years of age; and Beha'u'llah was 27 years of age. Now we cannot apply the terms "child," "boy" or "youth" to a person who is over 24 years of age, they are generally called men after that age and fullgrown. So this sign here given cannot be applied to either Mirza Ali Muhammad, the Bab; or Mirza Huseyn Ali, Beha'u'llah; but to Mirza Yahya, Subh-i-Ezel, who was only 12 or 14 years of age, the terms "child," "boy," or "youth" can be applied very nicely.

We now come to the most interesting and important point in our subject, viz., the science of number, and especially the sacred number 19. I am convinced that this number was not used, or invented for any other purpose than to prove to the people of understanding, who is the True Manifestation, the Point of the Beyan, and the Author of the Babi sacred scripture. Now the word Yahya, Hayya, and Wahid have all the same numerical value, to viz. 19. In the "Journal of the Royal Asiatic Society" for 1889, page 921, is the following sentence: "The number 19, being thus recognized by the Bab as the sacred number, plays a prominent part in his system. God, the One (Vahid = 19), the True Existence (Vujud—19), the Living (Hayy × the One pervading the Numbers=19), by means of the 19 "Letters of the Living" (Hurufat-i-Hayy) created "All Things" (kullu shey × the One pervading the Numbers=361=19×19)." In "A Traveller's Narrative," page 353, is

the following: "Subh-i-Ezel's name Yahya not only contains the root hayy (indeed by merely altering the vowel-points it becomes Yuhyi, 'he quickens,' or 'gives life'), but is also, as has just been pointed out, numerically equivalent to Wahid 'One,' another word of singular virtue."

Now, the "Living" (Hayy-Yahy=18), the "One" (Wahid-a =1) is the "Point of the Beyan" and the other 18 disciples are his "Letters"; or in other words: He is the "City of Knowledge" and the other disciples are his "Gates" through which he sends out some knowledge to the world. This Living Point together with his Letters constitute the "First Unity" and manifest the Name of God. The name Yahya is a very important name. We read in the "Jewish Quarterly Review," vol. 9, p. 625, the following: "Jahja, son of Zakarjja, is, with the Arabs, the name of John the Baptist, who, according to the Koran, Sura 19,8, was the first to whom God gave this name. Did Muhammed mean exclusively the name Jahja? And how shall we explain this transformation of Juhanna, the Hebrew, which certainly was not unknown to the Christians in the near circle of Muhammed? We shall see that the Jews identified the name Jahja, not with Johanna, but with Jehudah (i. e. Judah), which is still more strange!" Vol. 19, pp. 101-2: "The lot of the prophet Zakariyya. 'O Zakariyya, behold, we bring thee tidings of a son whose name shall be Yahya; we have not caused any to bear the same name before him!' . . . The lot of the prophet Yahya. 'O thou Man, accept the Book with firmness.'" If the original name for Judah was Yahya, and as the Jews are called in the Bible (i. e. in the old dispensation), "God's chosen people," the followers of Mirza Yahya, Subh-i-Ezel must be the Jews or "God's chosen people" in this new dispensation. Zech. 8.23: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew (i. e. Yahya), saying, We will

go with you: for we have heard that God is with you." But the most wonderful of it is, that this name learned people claim is the original name for Jehovah. We read in the "Jewish Quarterly Review," vol. 15, p. 560: "Thus Glaser takes Yah to be the oldest form (of Jehovah) . . . This conclusion I may here say I all the more readily accept since it is both highly probable in itself, and also harmonizes completely with my own views regarding the provenance and true relations of Yahvah (Yah)."

"Jah. (Heb. Yah, a contraction for Jehovah). It also enters into the composition of many Heb. names, as Hallelujah (Hallelu-Yah), Adonjah (Adon-Yah), Isaiah (Yessa-Yah), Jeremiah (Yirme-Yah), Obadiah (Obad-Yah), Zephaniah (Tsephan-Yah), Zechariah (Zekar-Yah), Elijah (Eli-Yah), 'God Yah' or Jehovah." (See *Cyclopedia of Biblical Literature*, by M'Clintock and Strong.)

We will now search the writings of the "Point of the Beyan," and see if we can find any traces as to who is the author thereof.

"The Ziyarat-name" is the first book attributed to the "Point of the Beyan," and we have only few sentences of it translated into English. One of them is this: "O Friend of God! The first substance was formed and shone forth, (and) then arose and gleamed from the court of the Presence of the Eternal (i. e. Ezel) upon you." (JRAS, 1889, p. 898.) Here we find that the very first utterance came forth from Ezel's court.

"The Sura-i-Yusuf" is the second book written by the "Point of the Beyan" of which this is one of its precepts: "And verily God will not accept from any one any of his actions, save from him who comes to the Bab (Gate) by the Bab (Gate) adoring God the Eternal (i. e. Ezel), commanded on the part of the Bab." And also: "This well-favoured Arabian youth, in whose grasp God hath placed the kingdom of the heavens and the earth. Also: "O people of the earth! hear the voice of your Lord, the

Merciful, from the tongue of celebration of this Arabian youth, the son of Ali, the Arabian. . . This Arabian youth, of Muhammad, of Ali, of Fatima, of Mecca, of Medina, of Batha, of Irak." (JRAS, 1889, pp. 907-9.) I think he calls himself an "Arabian Youth" because he has written most of his books in the Arabian language.

"Dalail-i-Saba" is the next book we shall refer to, and the following is one of the evidences: "And in the fifth year thou shall see (fulfilled), 'there shone forth a light from the morning of Eternity (i. e. Subh-i-Ezel),' if thou dost not thyself flee away and become troubled." (JRAS, 1889, p. 913.) This is clear evidence.

The next book to be considered is the "Arabic Beyan." Of this book we only have two or three specimens translated into the English, and this is one of them:—

"God is Most Great with the Uttermost Greatness.

"This is a letter on the part of God, the Protector, the Self-Existent, to God, the Protector, the Self-Existent.

"Say, 'All originate from God.' Say, 'All return unto God.'

"This is a letter from Ali before Nabil, God's Reminder unto the Worlds, unto him whose name is equivalent to the Name of the One [Wahid=28—Yahya, Subh-i-Ezel's name], God's Reminder unto the Worlds.

"Say, 'Verily all originate from the Point of Revelation.'

"O Name of the One, keep what hath been revealed in the Beyan, and what hath been commanded, for verily thou art a Mighty Way of Truth." (N. H., p. 426.)

This letter is written by, and addressed to the same person; or, in other words, the writer has addressed it to himself, for he says, from "God" to "God," from "God's Reminder" to "God's Reminder." It also teaches us that the people of the Beyan were all "originated" from him, and afterwards they should leave him, but at last they shall "return" to him for he says: "Verily all originate from the Point of Revelation." Also, "All originate from God"

and "All return to God." There is another sentence from the Arabic Beyan translated into English which is very remarkable. See "Jewish Quarterly Review" for 1912, pp. 239-40: "In the time of Noah, I was Noah, in the time of Abraham Abraham, in the time of Moses Moses, in the time of Jesus Jesus, in the time of Muhammed Muhammed, in the time of Ali Muhammed (the name of the Bab) Ali Muhammed (this is undoubtedly the meaning of Ali-kablanabil, nabil being the numerical equivalent of Muhammed). In the time of 'the Greater One to Come' I shall surely be 'the Greater One to Come,' in the time of 'the Greater One to Come Later' 'the Greater One to Come Later,' in the time of 'the Greater One to Come still Later' 'the Greater One to Come still Later' (etc.), until the end of Him who has no end, just as in the beginning of Him who has no beginning I was in every manifestation the proof of God towards his creatures."

We will now pass over to the "Persian Beyan," and see what that book teaches us. In Vahid 3, ch. 3 is the following sentence: "The quintessence of this chapter is this, that the gaze of the Beyan is not extended save towards Him whom God shall manifest, for none but He hath raised or doth raise it up, even as none but He hath sent or doth send it down. And the Beyan and such as are believers therein yearn more after Him than the yearning of any lover after his beloved." (T. N., p. 348.) We learn from this sentence that "Him whom God shall manifest" is the same person as the "Point of the Beyan" for he says: "None but He hath raised or doth raise it up, even as none but He hath sent or doth send it down." Mirza Jani says: "And the reason why [the Bab] himself refrained from writing the eight [unwritten] vahids of the Beyan, but left them to Ezel, was that all men might know that the Tongue of God is one, and that He in Himself is a sovereign Proof. And what he meant by 'Him whom God should manifest' after himself was Hazrat-i-Ezel and none other than him,

for there may not be two 'Points' at one time." (N. H., p. 381.) So we see that the early Babists who were initiated into the secret of Babism understood that the "Point of the Beyan," and "Him whom God should manifest" were one and the same person, for he says: "The Tongue of God one," and also: "For there may not be two 'Points' at one time." The Babists understood also that this person was none other than Subh-i-Ezel.

We now turn to the "Book of Ighan." On page 72 we will find an answer to the question "What is Truth?" The answer was: "The Light which shone forth from the Morn of Eternity (i. e. Subh-i-Ezel), the traces of which gleam upon the Temples of Unity." Page 104: "Say, O people of the earth, this is a fiery Youth who runneth in the wilderness of Spirit, heralding unto you the lamp of God, and reminding you of a Matter which is visible in concealment under the veils of light, from the horizon of Holiness in the region of Irak." This sentence throws light on the matter. The True One was visible but "in concealment under the veils of light." He was not known to the bulk of the Babi followers, but only to a few initiated and learned disciples. Now we understand why it was necessary to assassinate the old and learned disciples of the "Point of the Beyan" in order to inaugurate Peha'u'llah as the head of the church. It was because they understood who was the True One. Page 11: "So gaze with Divine Insight into the horizons of the Supreme Knowledge and into the souls of the perfect words of Eternity (i. e. Ezel), that all the mysteries of the spiritual Wisdom may appear without 'veils of glory' and become manifest from behind the covering of Favor and Bounty." Page 12: "It is evident that only the Eternal Temples apprehend the interpretation of the words uttered by the Doves of Eternity (i. e. Ezel); and it is only the hearing of the people of immortality which can detect the melodies of the Nightingale of Reality." Page 17: "O my brother, effort is needful while yet the

days remain, in order to taste the Cups of Eternity (i. e. Ezel). . . . Therefore while the Dove of Eternity is singing and rejoicing, and the Divine Springtime is in splendor and adornment, avail thyself of the opportunity and deprive not the ear of the heart, of its melody." Page 165: "Another proof and argument which shines like a sun among proofs, is the steadfastness of that (or this) Eternal (i. e. Ezel's) Beauty in the Divine Cause." This is very plain proofs that Subh-i-Ezel is the author of this book. We will get more information concerning who is the True One in our next chapter where we will consider the teachings of "Him whom God shall manifest."

CHAPTER III.

Who is "He whom God should manifest," or the "Second Manifestation"?

In this chapter we shall refer to the writings of "Him whom God should manifest," and see if we can receive any information on our subject therefrom. I believe that all his writings were addressed only to the "People of the Beyan," and not to any outsiders, for it is written that he was not "sent but unto the lost sheep of the house of Israel." "He came unto his own, and his own received him not." *Iša.* 1.2-3: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know (me), my people doth not consider." *Jer.* 12.10: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

The first book of "Him whom God shall manifest" we shall quote from is "Lawh-i-Nasir," and the burden of it is this: "O people of the Beyan! . . . I revealed all the heavenly books by the glorious tongue of (Divine) Might."

“And not one reflected wherefore it was that I accepted this injury from my own servants, for, had they reflected, they would not have remained veiled from my Beauty in my second manifestation by reason of a Name amongst my Names.” (JRAS, 1889, pp. 951-2.) “Although I commanded all my servants in all the tablets of the Beyan not to continue heedless of my subsequent manifestation or be veiled by the veils of Names and signs from the Lord of Attributes.” (T. N., p. 96.) Well, we cannot get any clearer and plainer proofs than this, that the two manifestations were from one and the same person.

We will now pass over to “Sura-i-Heykal,” and see what evidences we can find there. On pages 11 and 12 is the following sentences: “O People of el-Beyan! . . . By the One who hath created Me from the Light of His Beauty, I have never found among the neglectful, one of such negligence, or among the ignorant, one of such ignorance, as ye are. Ye take as an evidence for your belief in God, the Tablets which ye have in your possession, but when the Signs came down and the Lamp gave Light, ye denied the One through whose Pen all matters were decreed in a Preserved Tablet. Do ye read the signs and deny their Originator and Revealer? Thus hath God seized (deprived) your sight as a punishment for your actions—were ye of those who perceive: Do ye write the verses at even-tide and dawn, and from the One who caused them to descend ye conceal yourselves?” Pages 18-19: “If thou (Houri) dost not find anyone to receive from thy white hand the red wine in the Name of thy Lord, the High, the Supreme, who appeared once more after His first appearance.” Here also he says that he was the first as well as this the last manifesttion. Page 21: “Verily when My brother saw that the matter became notorious he found in himself pride and delusion, and accordingly went forth from behind the veils and fought with Myself, disputed My signs, falsified My proof, and denied My traces; but the belly of the greedy

was not satisfied until he desired to eat My flesh and drink My blood." That is to say, when they tried to assassinate him by poison, or cut his throat in the bath. "And when those who misbelieved plotted against thee to confine thee, or slay thee, or drive thee out; and they plotted, and God plotted, and God is the best of plotters." (T. N., p. 136.) After this catastrophe he says in Sura-i-Heykal, page 22: "Verily We were patient and truly We commanded the servants to practice endurance and forbearance. We went out from among those people and settled in another house in order that the fire of violent hatred might be quenched in his breast and he be of those who are guided." Here we learn that the one who moved out, is the one who has written Sura-i-Heykal. And we know from the history that Subh-i-Ezel was the one who moved out from Beha's house and settled in another house. See T. N., pp. 359-60: "On the approach of the barber, however, Subh-i-Ezel divined his design, refused to allow him to come near, and, on leaving the bath, instantly took another lodging in Adrianople and separated himself entirely from Mirza Huseyn Ali (i. e. Beha'u'llah) and his followers." T. N., p. 97: "So when Beha'u'llah beheld such conduct and behaviour on his (i. e. Subh-i-Ezel's) part he dismissed and drove away both [him and Seyyid Muhammad] from himself." This proves conclusively, that Subh-i-Ezel was the one who "went out from among those people and settled in another house," and is therefore the author of Sura-i-Heykal. The next evidence in Sura-i-Heykal is on page 45: "O thou Temple! We have made Thee the rising place of every Name of Our Comely Names, and the Manifestation of every attribute of Our Supreme Attributes, and the Source of mention of Our Remembrances, to whomsoever is in heaven and earth. Then We sent Thee, after My Form, between the earth and heaven and made Thee the Sign of My Glory, to whomsoever is in the power of command and creation, that My servants may be guided by Thee and be

of those who are rightly directed." Here too is a clear evidence that the first and second manifestations are one and the same person. Page 52: "We have made Thee the origin of the mirrors and their originator just as We have originated them from Thee the first time." Page 57: "O People! Cut yourselves from the world and its gold, and do not look to those who denied God and associated other things with Him; but look to the horizon of the Beyan for the purpose of celebrating your Lord, the Merciful. This is what God hath willed, — blessed are those who know." Page 60: "I have filled all the countries with My proofs, were ye of those who are just! Had the First Point been someone else beside Me, as ye claim." "Say, O people; We have summoned you in the first Appearance to the Most Great Outlook, this Most Pure Station, and preached to you the days of God, but when the most great Veil became rent and the Beauty of the Ancients hath come upon the clouds of Destiny, ye denied the One (i. e. the First Point) in whom ye believed." It is impossible to write any clearer proofs than these. Page 58: "Verily those who were created by His Will and were sent forth by His Command, have turned away from Him and chosen for themselves a lord other than God." Page 61: "Say, the Satan hath appeared in a condition the like of which was not existent in creation, and also the Beauty of the Merciful hath been manifest in the Embroidered Garment the like of which was not comprehended and attained by the eyes of the Ancients. The Voice of the Merciful was raised, and from behind it the voice of Satan also." This is the same Satan who deprived Adam of his Paradise, and Job of his great Household, and tried to induce Christ to acknowledge him (Satan) as God. In the "Tablet of Ishrakat," page 30, we read: "The Call is aloft but the sense of hearing is scanty, nay even entirely absent. While in the jaws of a dragon, this Oppressed One makes mention of the friends of God." Rev. 12:9: "And the great dragon was cast out, the old

serpent, he that is called the Devil, and Satan, which deceiveth the whole world."

We will now go and see what evidences on our subject we can find in the so called "Epistle to the King of Persia." In "A Traveller's Narrative," page 394, we read: "O King of the earth, hear the voice of this servant! . . . Remember the grace of God towards thee when thou wast in prison with sundry others, and He brought thee out thence, and succoured thee with the hosts of the Invisible and the Visible, until the King sent thee to Irak (i. e. Baghdad) after that We had disclosed to him that thou wast not of [the number of] the seditious." This is a very plain statement that this epistle was not addressed to the King of Persia as it is commonly understood, but that it was addressed to a man who was "in prison with sundry others," and this same man was sent by the King of Persia to Baghdad after it was disclosed that he was "not of the seditious." And we know from the history that Beha'u'llah was in prison at Teheran, and after his release therefrom was sent by the King to Baghdad. In "The Bahai Movement," page 16, is the following passage: "Later on, it being proved that He (i. e. Beha'u'llah) was innocent of any plot against the government, He was sent by the royal order into exile to Baghdad in Asiatic Turkey." This proves without doubt that Beha'u'llah is not the author of the Epistle but that it was addressed to him, and who else could be the author of it except Subh-i-Ezel?

T. N., p. 396: "O King, if thou wouldest hear the cry of the Supreme Pen, and the murmur of the Dove of Eternity (i. e. Ezel) on the branches of the Lote-tree beyond which there is no passing in the praise of God." Here we see that the murmur of Ezel is the cause of this Epistle, and that it was written by his pen. T. N., p. 139: "O King! The lamps of justice are extinguished, and the fire of persecution is kindled on all sides, until that they have made my people captive. This is not the first honour

which hath been violated in the way of God. It behoveth every one to regard and recall what befell the kindred of the Prophet until that the people made them captives and brought them in unto Damascus the spacious; and amongst them was the Prince of Worshippers, the Stay of the elect, the Sanctuary of the eager" (i. e. Zeynul-Abidin, the "Fourth Imam," the "Fourth Support," the "Fourth Letter of the Living," that is to say Subh-i-Ezel). Now we can understand the Mohammedan tradition concerning Christ which says that it was not him who was crucified but one like him (i. e. the Bab), and that Christ himself took his retreat in the "Fourth Heaven," i. e. in the "Fourth Letter of the Living." T. N., p. 140: "It was said (unto them), 'Have ye forbidden what God hath sactioned, or sanctioned what God hath forbidden?' He said, 'We were the first who followed the commandments of God: we are the source of command and its origin, and the first-fruits of all good and its consummation: we are the sign of the Eternal (i. e. Ezel), and His commemoration amongst the nations.'" T. N., pp. 148-9: "The White Hand shall cleave an opening to this sombre night, and God will open into His city a gate shut. On that day men shall enter in in crowds, and shall say what the cavilling women said of yore, that there may appear in the end what began in the beginning." That is to say, the First Manifestation, or the Point of the Beyan "may appear in the end" or the "Lord of the vineyard" will be revealed to the people of the Beyan and resume his vineyard. Isa. 60.14-15: "And they shall call thee 'The City of the Lord,' 'The Zion of the Holy One of Israel.' Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations."

We will now pass on to the tablet called the "Tablet of Ishrakat." On page 6 we read: "O Concourse of El-Beyan! Fear the Clement One! This is the One of whom Mohammed, the Messenger of God, made mention; and before him

the Spirit (Christ), and before him the Interlocutor (Moses)! This is the Point of El-Beyan who calleth out before the Throne." Here he says plainly that he "is the Point of El-Beyan." Page 8: "O Concourse of El-Beyan! Have ye forgotten My Commandments and that which hath proceeded from My Pen and hath been uttered by My Tongue." Page 16: "But when Thou made Thyself manifest and revealed Thy Verses, they turned away from Thee, denied Thee and disbelieved that which Thou hast shown forth by Thy Power and Thy Potency. And they arose to persecute Thee, to quench Thy Light and to extinguish the Fire of Thy Sadrat, and they went so far in oppression as to desire to shed Thy blood and violate Thy honor." Page 29: "Verily, We mention unto thee Trustworthiness and its station before God, thy Lord, and the Lord of the Great Throne. Verily, one day We betook Ourselves unto Our Green Island. When We arrived thither We found its streams flowing, its trees luxuriant and the sun playing in the interstices of their branches." Here we find the very locality or place where he lives, the station of his abode, and it is the "Green Island," i. e. Cyprus. Page 30: "He has had no helper save His Pen and no assistant save Himself. Those souls who are uninformed and heedless of the origin of the matter arose in opposition. They are the 'croakers' whom God hath mentioned in Books and Tablets and warned His servants concerning their dissemination, clamor and corruptions." Page 32: "The Oppressed One of the world says: The Orb of Justice is concealed; the sun of equity is behind the clouds; thieves occupy the position of guardians and protectors, and traitors are seated in the place of trustworthy ones."

The Babi revelations is not the only scripture where we find these lamentations and wailings over the oppression and tyranny which the people of God encounter in the hands of their enemies, we find it in our own scripture in the Bible. If we read the Psalms of David we will find

nothing else except this wailing and crying for help against his enemies which have control of Zion, the sacred City. And also in Jeremiah and all the rest of the prophets. Psalm 89.38-45: "But thou hast cast off and abhorred, thou hast been wroth with thine anointed (i. e. Messiah = Mess-Yah or Christ). Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame." In the Lamentation of Jeremiah (i. e. Yirme-Yah) 1.1-5: "How doth the city (i. e. the City of Knowledge) sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah (i. e. Yahya) is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways to Zion do mourn, because none come to the solemn feasts: all her gates (i. e. the Babs to the City of Knowledge) are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper." Ps. 22.12: "Many bulls have compassed me: strong bulls of Bashan (i. e. Baha-sn) have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion."

It will be of interest to mention here the story or conflict between the prophet Elijah and the tyrannous king Ahab. Now as we have seen that the original name for Elijah is Eli-Yah or El-Yahya that is "God Jehovah"; and the name Ahab, if we read it from right to left, it will be Baha, just as Rahab will be Bahar. In the Babi writings we find very often many derivations from letters of the same name. As for instance Baha, Abha, Ahab, etc., all these words are composed from the same letters, and have the same numerical value. And also the words Yahya, Hayya, are from the same letters and have the same numerical value. The conflict between Elijah and king Ahab is therefore, the conflict between El-Yahya and Baha. This will give us some help in studying the Bible.

Also it is very important to mention here, that we are warned in the Revelation concerning a "Beast" which the "Dragon" gave "his power, and his throne, and great authority" to, and this beast name in Hebrew is "Abaddon," and in Greek "Apollyon," and his name's number is 666. Now this name Abaddon or Abdon means "Hard Servitude" or "Slave of the Sun." And the name Apollyon means "the Destroyer." And as we all know that the science of number was very important in Babism, "let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." (Rev. 13.18.)

CHAPTER IV.

Shall there be any more Revelation or Manifestation in this Dispensation?

"Behold the days come, saith the Lord (R. V. Jehovah), that I will make a new covenant with the house of Israel (perhaps Ezel), and with the house of Judah (i. e. Yahya): Not according to the covenant that I made with their fathers in the days that I took them by the hand to bring

them out of the land of Egypt (i. e. in the first and second manifestation of the Beyan); which my covenant they brake, although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sins no more." (Jer. 31.31-34.) "How long shall be the vision concerning the continual burnt-offering and the transgression (or abomination) that maketh desolate, to be given both the sanctuary and the host (i.e. the Point and the People of the Beyan) to be trodden under foot?" (Dan. 8.13.) "And the holy city (i. e. the "City of Knowledge" whereof "Ali is the Gate") shall be trodden under foot forty and two months." (Rev. 11.12.) After this "forty and two months," the "stone" which thou sawest was "cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces" then "shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2.34-44.) Then also shall "the stone (Ezel) which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes!" Then also shall the Lord of the vineyard come and take possession of his vineyard. That is to say, "The Point of the Beyan" who planted the vineyard will be revealed and take possession of his vineyard. We read in Sura-i-Heykal, page 23: "O Thou Pen of Eternity (i. e. Ezel)! Do not grieve for that which has befallen Thee, for God shall send forth people who see with their eyes and remember what did befall Thee." Page 43: "We have made the sciences to appear from Thee, and to Thee shall we return them; then

they will be sent forth from Thee for another occasion as a promise on Our part, — Verily We have been the doers." Here we learn that all the sciences or verses which have been revealed in the Babi religion hath appeared from one and the same person, and also that the sciences or verses are going to be sent forth or be renewed by that same person on "another occasion as a promise on" the part of God.

In the famous so called "Epistle to the King of Persia" which we have proven without doubt to have been written by Subh-i-Ezel and addressed to Beha'u'lla'h is the following sentence: "The White Hand shall cleave an opening to this sombre night, and God will open into His city a gate shut: On that day men shall enter in in crowds, and shall say what the cavilling women said of yore, that there may appear in the end what began in the beginning." (T N., pp. 148-9.) This passage proves that the "First Point" is going to re-appear in the end, and at that time people shall enter in in crowds. "Persia by a Persian," page 454, we read: "But even in this night, the last (Babi) revealer still lives in concealment and communicates with his followers by certain gates. When the revealer is about to reincarnate himself again this great event is preceded by a number of prophetic gates or channels of communication." This Babi Revealer is the concealed Imam Mahdi in "the mystical cities of Jabulka and Jabulsa" from whence he will issue forth in the fullness of time and cleanse his church from all corruption. Isaiah, 1.26: "And I will restore thy judges as at the first, and thy counsellors as at the beginning (i. e. as at the beginning of the Beyan): afterwards thou shall be called, The city of righteousness, the faithful city." Jer. 30.20: "Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." Jer. 33.7: "And I will cause the captivity of Judah (i. e. Yahya) and the captivity of Israel to return, and will build them as at

the first (i. e. as at the beginning of the Beyan).” Amos, 9.11: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old (i. e. as in the beginning of the Beyan).” T. N., p. 148: “On that day men shall enter in in crowds.” Is. 49.21: “Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.” Is. 51.9: “Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generation of old (i. e. as in the beginning of the Beyan). Art thou not it that hath cut Rahab (i. e. Bahar), and wounded the dragon?” Is. 53.12: “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” Then it will be true about Subh-i-Ezel as it is written in “The Book of Ighan,” page 116, that he is “the ‘First,’ the ‘Last,’ the ‘Manifest,’ the ‘Hidden,’ the ‘Beginning,’ and the ‘End’.” And also as it is written in the Bible: “I am Alpha and Omega, the Beginning and the End; the First and the Last, saith the Lord, which is, and which was, and which is to come, the Almighty.” And also in the tablet called “Seven Valleys,” page 36: “In this station the ‘First’ is identical with the ‘Last,’ and the ‘Last’ is the same as the ‘First’.”

CHAPTER V.

Concerning Stealing and Interpolating the Babi Sacred Scriptures.

We know from the Babi history that all the Babi Books were carried away by Beha and his followers. In the "Tablet of Ishrakat," page 40, we read: "The contradictors are collecting the Verses of this Manifestation, and with whomsoever they have found them, have seized them by the means of showing (pretended) love." In "A Traveller's Narrative," page 343, Subh-i-Ezel says: "They (i. e. the Behaists) cruelly put to the sword the remnant of [my] friends who stood firm, and, making strenuous efforts, got into their hands such of the Books of His Highness the Point as were obtainable, with the idea of destroying them, and [thereby] rendering their own works more attractive. They also carried off my trust [i. e. the books above referred to committed to their care—which was close to 30 volumes—], and fell not short of anything which can be effected by foes." Is. 42.23-24: "Who is there among you that will give ear to this? that will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not Jehovah?" Obad. 1.13-14: "Thou shouldest not have entered into the gate (the Bab) of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain (firm) in the days of distress." Joel, 3.4-7: "Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompence me swiftly and speedily will I return your recompence upon your own head; Because ye have taken my silver and my gold (i. e.

the Babi Revelations), and have carried into your temples my goodly pleasant things." Concerning Tyre and Zidon, see Ezekiel, chapter 28.

Concerning Interpolating the Babi Sacred Scriptures.

We must bear in mind when we read the Babi Books that they have been in the hands of the enemies, and is therefore not clean, but corrupted. I believe it is true what Christ said in Mat. 13:24: "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat." The Babi history as well as their sacred scriptures prove this that a terrible corruption, changing and transposing of its meanings has been going on in the hands of the Behaists. In Sura-i-Heykal, pages 24-25, we read: "This is better for you than that which ye have done and do — fear God and deprive not yourselves from the fragrances of the days of the King of the Names and Attributes and change not the word of God nor transpose its meaning." In the "Tablet of Ishrakat," page 41: "His Holiness, the Precursor (the Bab) hath revealed (certain) Ordinances, but the world of Command hath been made dependent upon (Our) acceptance. This Wronged One has therefore enforced some of them and revealed them in a different text, in the Book of Akdas, while We have not adopted some others." "Facts for Behaists," page 27: "In answer to the question, Has Abbas Effendi ever dared to change the text uttered by Beha'u'llah? we say, most certainly, 'Yes'." "An Epistle to the Babi World," page 11: "One of the questions is that of stealing the traces and interpolating the verses. . . . This they (i. e. Muhammed Ali and his followers) have done." "Bahai Movement," page 59: "He (the Bab) left certain laws and ordinances for the guidance of his followers until the advent of Baha'u'llah, all of which should be abrogated, with the promised coming." When we abrogate the writing and

teaching of a prophet, we abrogate the prophet himself and brand him as a lying imposter. So we have plenty of proofs which say that there has been continual corruption, interpolation, changing, transposing, and stealing away the sacred scriptures of the Babi Religion in the hands of the Bahais ever since the Adrianople period.

In conclusion I will ask my readers who are earnest in seeking for the Truth, to go to the Root of Babism, and study the early histories as well as the sacred scriptures thereof, in order to get the real meaning of what that religion teaches humanity. I will also ask Professors and Scholars who are learned in the Arabic and Persian languages to translate and publish the early histories as well as the sacred scriptures of the Babis, for I believe they will soon be demanded by the people of discernment.

Yours very truly,

AUGUST J. STENSTRAND.

Chicago, June, 1913.

AN OPEN LETTER TO THE BABI WORLD

... or ...

A Second Call of Attention to the Behaists or Babists of America.

My friend! I have received your letter and I was glad to hear that you are taking part in seeking for the truth. . . . You have asked me why I was voted out of the "First Central Church of the Manifestation." My little book (A Call of Attention to the Behaists or Babists of America) explains that very plainly. . . . It was on account of different opinions concerning the truth. The Bible calls it "confusion of tongues" as it was foretold that it should be in Bab-el.

You also have asked me why Subh-i-Ezel, the anointed or appointed successor to the Bab, has not succeeded to become more known to the world. It was because all his friends, the Babists, went back on him in Adrianople, so that he had no supporters to voice his cause abroad. It became fulfilled which was prophecied about him in Isaiah 53: "He was despiced and rejected of men; a man of sorrow, and acquainted with grief: and we hid, as it were, our faces from him; he was despiced, and we esteemed him not," because "he had no form nor comeliness," and when we saw him "there was no beauty that we should desire him"; and this is the reason why "he was cut off out of the land of the living," and there was no one to "declare his generation" or to spread his fame. As he says (see Tablet of Ishrakat, p. 30): "O thou who art gazing toward the Supreme Horizon! The Call is aloft but the sense of hearing is scanty, nay even entirely absent. While in the jaws of a 'dragon,' this Oppressed One makes mention of the friends of God." He "made intercession for the transgressors." So we see that his teaching and glory were swallowed up by a dragon and his hosts; while he himself

was sent out in the wilderness, where God the Almighty had a place prepared for him, where he should abide until the time came, when God shall have brought all his enemies to him for a footstool. So we see that there was none who believed his report, or who it was that revealed the Arm of God. These are the reasons why he is not known to the world according to your idea.

We, the Babists, believe that the Babi religion is the return of all the religions and the prophets, "everything will return except God," or as it stands in the New History of the Bab: "The 'Proof' of God upon earth was able to say, 'I am Adam, and Noah, and Abraham, and Moses, and Jesus, and Muhammad'." And also: "In him shall be the perfection of Moses, the preciousness of Jesus, and the patience of Job." If this is true sayings, then the true manifestation of God must go through the conditions of all the former prophets. If we take the story of Moses literal, according to how the map points out the journey of the Israelites, then neither the Bab, nor Subh-i-Ezel, or Beha-Ullah, went through those regions. But we all know that both Subh-i-Ezel and Beha Ullah (not of their own free will or choice) made a similar journey, but through different regions. This is the outward or material journey. But the most important is the spiritual journey from darkness to light," which if we understand it right will throw some new light upon Babism.

I will take a few names which are connected with the Israelites' journey and explain their original meanings, and then we will see where we arrive at. Take for example Mount Sinai or the wilderness of Sin. A mountain in the Bible symbolizes a "prophet" or a "manifestation," and Sinai or Sin is the name for the "Moon." There fore, when we read in the Bible, that the children of Israel received the law of God on Mount Sinai, it means, that God revealed His law to the children of Israel through the "Manifestation of the Moon." And as there is always a "Point of Dark-

ness" opposite the "Point of Light," so also here. The opposite manifestation to Mount Sinai is named Mount Horeb, and as this word Horeb means "dry," it simply means a "Dry Manifestation," or a "Well without Water." You know, that during the time Moses was seated upon the throne of manifestation and received the law of God, the children of Israel made to themselves a golden calf. We also read in Ezekiel about "four living beings," of which the third mentioned in rotation, and the only one on the left side, was like a "bull, ox," or "calf." We also find in Babism the "Letters of the Living," as for instance the four letters composing the word "Hykl." This bull or calf, mentioned in Ezekiel, is the same one which the children of Israel made for themselves to be their god. Now if we study the history of Moses and compare it to the Babi movement we will soon discover who is the true manifestation.

The true manifestation of God must also fulfill the life-sketch of Christ. And we learn from the Babi history that Subh-i-Ezel went through a similar fate. At first he was held by the Babists as their anointed Messenger and leader, and they spread their garments before him, and they cut palm branches and strewed in his way and hailed him as "Sosanna in the highest: Blessed is he that cometh in the name of the Lord." But at last they all went back on him and denied him, and became his enemies; and they branded him as the first "Letter of Denial" and called him Satan and Beelzebub, and a disturber of peace, and a "dark, dreadful, dire calamity," etc., as it is written: "Then all the disciples forsook him and fled," and left him alone without any helper or supporter to voice his cause. As he himself says in Hykl (see JRAS, 1892, pp. 292-95): "Verily We were before the faces of whomsoever is in the heaven and the earth in the days when all the servants arose to kill Me." Also: "O, people of the Beyan! Do ye deny him whom ye were created to meet, and do ye then rejoice in

your seats." Also: "O people of the Beyan! If ye will not help him, God will help him with the hosts of the heaven and the earth." And also: "They forbade men from presenting themselves before the Beauty of the Eternal (i. e. Ezel) or eating with his friends." So that those who wanted to see him had to do so in the time of night like Nicodemus, to save their lives. We also learn from the history, that the Babists accused him before the Turkish government, as having made himself an earthly king over the Babists, and that their government was in danger, just as the Jews did to Christ before the Roman government. At last they condemned him to death, and "the notable prisoner called Barabbas was released," and they nailed him to the cross (i. e. his Hykl, Word, or Spirit), for he says (see JRAS, 1889, p. 952): "It hath been witnessed what an amount of cruelty and perversity was shown by the people of error, so that none can reckon it but God; until at length they suspended my glorious body in the air, and wounded it with the bullets of malice and hatred, until my spirit returned to the Supreme Companion and gazed on the Most Beauteous Garment." And he was buried and he descended into Hades, and is preaching to the spirits of darkness, and his enemies thought that they were through with him, but God hath promised to send forth His speirit and raise him up from the grave or Hades, and restore him to his former glory. In Hykl, He says: "O Pen of Eternity (i. e. Ezel)! Grieve not at what hath befallen thee, for God will raise up a people who shall see with their eyes and shall remember what hath befallen thee." So we see that God has promised to raise up a people who shall voice his cause; and verily God is the fulfiller of His promise.

The True One of God must also fulfill the story of Job. And if we read Job's book and compare it to Subh-i-Ezel's biography, we will find that he has fulfilled it to the letter, except the last act, which is not fulfilled yet, but I have

no doubt that that also will be fulfilled when the time comes.

In the Apocalypse of Moses (see Jewish Quarterly Review, vol. 7, pp. 219-35) we read, that when the serpent or Satan had deprived Adam of everything and he was lying upon the earth like a dead man outside of Paradise, God looked on him and said: "O Adam, wherefore hast thou done this, for if thou hadst kept my commandment, which I gave to thee, they would not be rejoicing who have brought thee into yonder place of thine? But now I say to thee, that when my salvation shall be manifested to the world, I will turn their rejoicing into sorrow; but thy sorrow I will turn into rejoicing. For I will restore thee unto thy primal glory, and seat thee on a throne of thy deceiver. And he shall come to that place wherein thou art now lying, and he shall behold thee become higher than himself. And then he himself shall be judged and all his worshippers. And I send him into the gehenna of fire. And he shall be much affrighted and will sorrow, beholding thee sitting on his throne." As Babism is a new creation, the true one must also fulfill the story of Adam. First be created and placed in Paradise, then be deprived of the same, and at last be restored to the Paradise and its former glory.

In the "Hidden Words" he addresses the Babists thus: "O, Ignorant Ones, who have a reputation for Knowledge! Why do ye claim to be shepherds whilst inwardly ye have become wolves of My sheep? Your likeness resembles the star preceeding the dawn, which is apparently bright and luminous, but in reality leads the caravans of My country and city astray, and causes their destruction." Also: "O, Perfect in Appearance, and Inwardly Defective! Your example is like unto a clear but bitter water, which shows outwardly the utmost purity and clearness, but when it falls into the Hands of the Divine Assayer, not a single drop of it is accepted." Here we find the "Star Worm-

wood" manifested, who made the waters bitter. And also Christ's denunciation against hypocrisy: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Also he says: "O Son of the Highest Appearance! I deposited in the a Spirit from Me, that thou mightest be My Lover: Why hast thou left Me and sought another lover?" This saying cannot be applied to any one else in the Babi movement except Subh-i-Ezel, for he is the only one who has gone through that experiment. . . .

Your question concerning Shittim, Chittim or Kittim. It is the oldest name known for Cyprus, as far back as the creation of Adam and the Bible, so this is a very good reason to suppose that the island of Cyprus is the place intended, since it carried that name at that peculiar time. The Palestinian name of such are later.

It is very remarkable that the Babists, before Beha ever appeared on the stage, had as it stands in the book of Ighan, over twenty volumes of inspired books written by the Bab and some of his learned disciples as proof for this religion. And I know that the Behaists have tried with all their might and power to proof Beha's claim with utterances from all the existent religions on the face of the earth; but they have not translated into the English language a single copy of all those twenty volumes of books which the Bab and his learned friends wrote as a proof for Beha's claim, which seems very suspicious to me, although the Bab is taught by the Behaists to be Beha's fore-runner or roadclearer. Does it not to you?

Your friend,

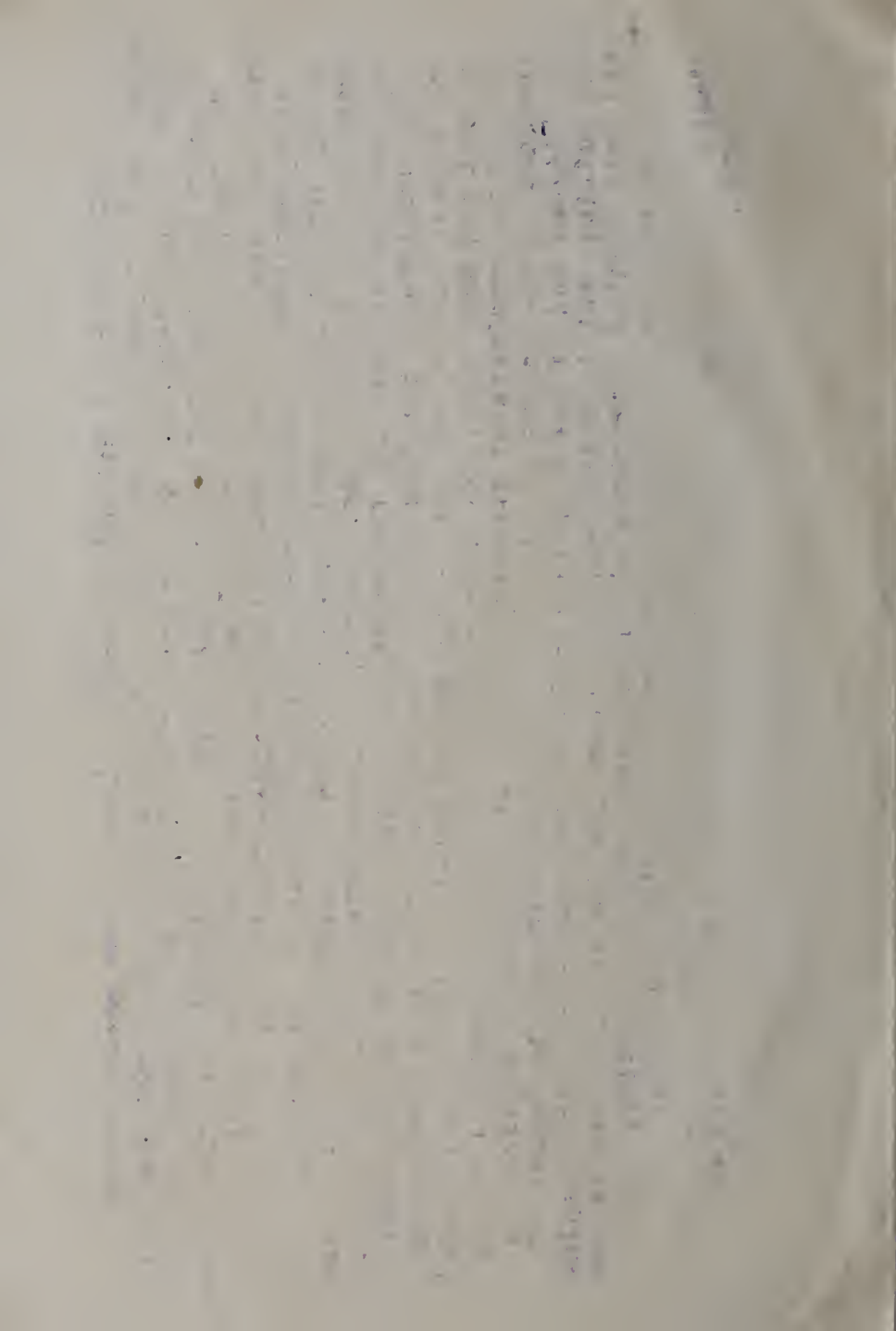
AUGUST J. STENSTRAND.

Chicago, January 6th, 1911.

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For Babi Literature see "Encyclophedia of Religion and Ethics," by James Hastings, vol. 2, pp. 299-308.

See also "Catalogue and Description of 27 Babi Manuscripts," by Prof. E. G. Browne, of Cambridge, England, in the "Journal of the Royal Asiatic Society," for 1892, pp. 433-499.



"O, Friends! Plant not but flowers of Love in the garden of the mind, and withdraw not thine hand from holding to the Nightingale of affection and yearning. Esteem the companionship of the just, but withdraw both thy mind and thy hand from the friendship of the wicked."

"O, Son of the Dust! Verily I say, the most unkindful of men is whosoever disputes and seeks to exalt himself above his own brother. Say: O, brethren! Array yourselves in action and not in speech.

O, Children of the earth! Knew verily that a heart in which the least trace of envy remains, shall assuredly never enter My Eternal Might, and shall never feel the fragrance of sanctity from My Holy Kingdom."

"O, Dwellers in the Country of Love! Mortal winds have surrounded the Eternal Candle, and the Beauty of the Spiritual Youth is shrouded in dull and dark dust. The King of Kings of Love is oppressed by the hand of the subjects of tyranny, and the Nightingale of Holiness is clutched in the talons of owls. All the abiders under the Canopy of the Eternal and of the Supreme Kingdom of the Most High, are meaning and walling, while ye are seated at ease upon the earth of negligence, and have counted yourselves of the sincere lovers. Therefore that which ye suppose is false." From the Persian "Hidden Words."

This shows very clearly, that it was his own people, and not outsiders, which persecuted him. "He came unto his own, and his own received him not."

